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Parching with live coals in shallow bowls

252 [177] probably came into common use only after the introduction of wheat. Previously its use was primarily to prepare seeds and [263] beans for grinding. Salt (ẽs'i') was little used in cooking. In fact, they had no true salt but scraped up saline or alkaline deposits [317] found near certain sloughs.[24] (Curiously enough, they say that commercial salt is bitter!)

264 512 Only two meals a day were served: morning and evening. The morning meal was usually prepared at dawn, and when all had risen at sunrise, the family would eat. If a woman was seen preparing it after the sun had risen, they would call her lazy. Women were ordinarily away from home all day gathering foodstuffs. [857] Children who were left at home were expected to keep up the fire in order to have plenty of ashes on hand to roast with. Women had to spend a large part of their time grinding on the metate. They began preparing the evening meal in the middle of the afternoon: as soon as it was ready, they would eat it, that is, quite early, before sunset. This was the big meal of the day. (Breakfast and dinner had no special designations like ours.) There was no sort of grace before eating.

264 476 Women shared food. A woman would cook a large vessel full of pumpkin, then go about the village gathering bowls from other women, and share out the pumpkin in these until all was gone. She then carried them to the owners, who in turn brought her something.

264 [577] Men ordinarily ate first, morning or evening; then the women and children of the household. But if there were present visitors of either sex, friends and relatives, of whatever status, they were served even before the men. It happened to be the general rule that women served their husbands first, but this was because most foodstuffs were vegetal. Actually whoever cooked served the others first. Thus, men prepared the small game they killed —rabbits, fish, quail—and served their wives first. That is, "they treated each other alike."

[24] The salt gathering expeditions of Papago and Pima, with self-purification, were not made by the Maricopa (Lumholtz, *New Trails*, p. 269; Russell, *Pima Indians*, p. 94).

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Boys also played a game, slinging mud at each other, in which they learned to dodge missiles without breaking from the skirmish line (see p. 338).

Girls were trained to carry little burdens balanced on their heads when they were but two years old. Later they assisted their mothers fetching water before sunrise. Girls of four could grind seeds very nicely, it was said: they were wakened when it was barely light and set to work on a basketful. A girl must show her proficiency at grinding such an amount at her marriage. I observed a little girl of five at play making pottery. Working with a ball of mud, she paddled it into form and pinched up the sides to form the vessel with the characteristic motions of an accomplished potter.

Children were not permitted to sleep after dawn. In fact, everyone in the household was roused at dawn, for to sleep after sunrise was to invite bad dreams causing sickness and death. The customs of running toward the dawn and throwing half-roused boys into the water were unknown here.

When children were old enough to understand, all the tales were told them, with a commentary of admonition. (Late youth was not the special time for them to learn as among the Pima.[11]) In winter the boys went into the meeting house when stories were being told. A grandmother would tell them to a group of girls. There was no objection to telling tales in summer, but winter nights were conveniently long. To keep children from having bad dreams early in the night, they were kept awake listening to stories.

Games were played, of course, in imitation of their elders, but not dice, hand game, or cañute, normally gambling games. Some sports were peculiar to children. Boys alone played at hurling darts, slinging mud, arrows; both boys and girls played with tops. Dolls (haʀâoi', "plaything") for girls were made of willow bark: a piece was split and bound to represent head, arms and legs.

Age status terms were few. They turned on the termination of

[11] Russell, *Pima Indians*, p. 191.

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526 end. Those whose darts were caught retired from the game. The others threw their darts again for him to catch. Again those caught retired. Those who survived this time, then threw the split stick out and the game began again. That boy who caught all (?) their darts was chosen leader for all their games. The

[524]

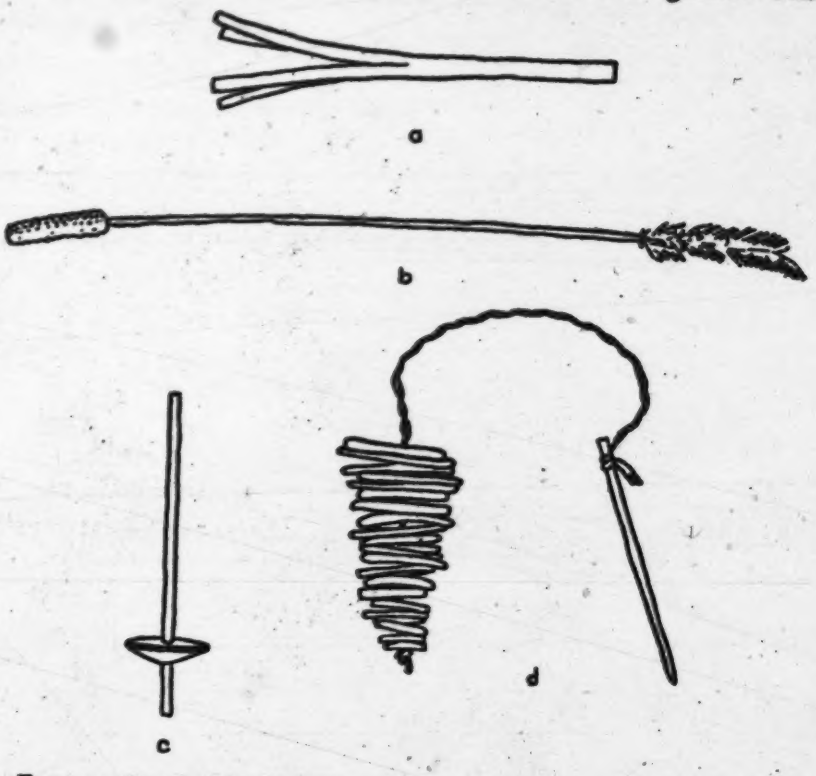

FIG. 14.—Games (*a*, *b*, boy's dart game; *c*, top; *d*, ring and pin game)

game, the dart, and this leader were all called by the same name, tŭmxo'xgĭc. The split stick was tcahwa'tc, onomatopoetic for its whirring sound as it was thrown.

524 857 866 Young boys indulged in mimic warfare, slinging mud at each other (called duxwĕcu'm, "whirling"). Two long lines of boys were opposed, each boy provided with a big lump of mud under his arm and a stick a foot long. A bit of mud was pinched off and

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thrust on the end of the stick so that it could be slung at the opponents. They began at a signal. They must not cry nor run away when hit, but must keep the line intact. They dodged, twisting aside. This was their first training; then when going to war, if shot, they would be able to stand it and hold the line. It trained their arms and taught them to throw straight. The lines moved toward each other until one side broke and ran. This contest was frequent, but was considered very rough. It was played only early in the morning and in the evening. 524 857 866

Boys also used slings for sport. The sling (daθla'p) was not a weapon. It was made of an elliptical piece of leather to each end of which a cord was tied. 526 857

They juggled (mai'âmtciacu'm, "to swing upward") with little wild gourds, stones, or clay balls. They used two, three, or four. This was played at by anyone. Poles were balanced on end on the hand as a sport. (This was nameless.) 524 957

Tops were twirled between the palms by both boys and girls. These, as the name implies (ᴬma'tâpaiyi'ʀᴬ, "flying clay") were made of a disk of baked clay, an inch to one and a half in diameter, mounted on a slender stick, six inches long (Fig. 14, *c*). The lower end of the stick being flat, the top travelled in a circle. The boys would use this as a test of good running; each trying to follow his erratic top.

Boys amused themselves by tapping arrows on their bow strings to see who could make the loudest sound. The bow was held vertically, string up, with one end resting between the teeth. This was the only form of musical bow known to the Maricopa. [534]

The bull-roarer (xiuxiu: onomatopoetic) was also merely a plaything. This was a ten-inch length of split and scraped arrow-weed, with a cord fastened in notches near one end.

The hidden ball game (tatu'θulĭk, "hiding") was a pastime, not a gambling game. Two opponents, facing each other, had each a ridge of dirt transversely before him. One ran a small stone repeatedly through his pile, singing kwâtâθu'n, kwâtâθu'n, until he left it hidden there. (The dirt was not divided into 524